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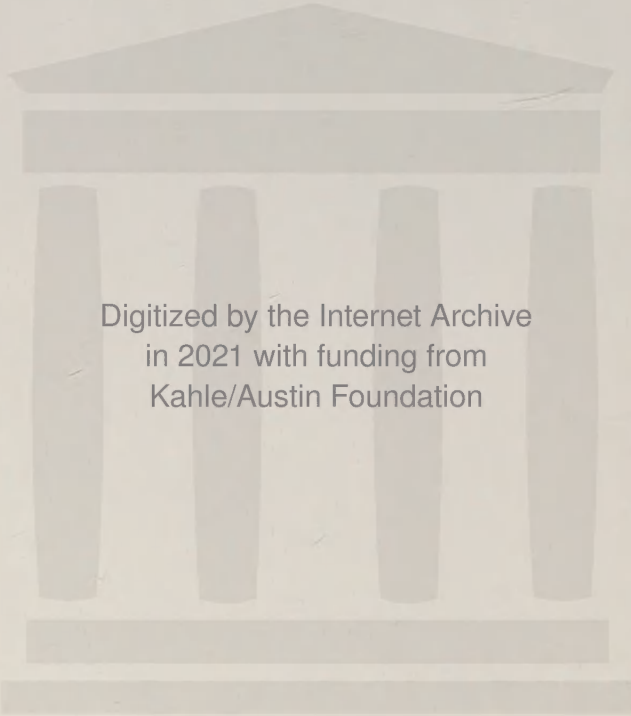
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EXEGESIS

(A leading out of perplexities into perception)

OF THE

PENTATEUCH

(Fivefold book)

OF

MOSES

STUDIES

(Zealous thinking)

IN THE

ADDRESSES

OF

ISAIAH

(Jah is helper)

BY

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of "The Bible in the World's Education,"
"Recreations in Astronomy," etc.*



NEW YORK : EATON & MAINS
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To the PENTATEUCH as the earliest record of the first ordering of matter, curiosity ; as the oldest human history, respect ; as the best unfolding of the highest principles of human rights in civil government, amazement ; as a revelation of the greatness, perfection, and fatherhood of God, reverence ; as the assertor of man's derivation from him, necessitating likeness, might of heredity, and fitness for future association—gratitude and love ; and to it in all respects, thorough study.

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THE PENTATEUCH.

Lord, open thou mine eyes, that I may behold wondrous things^e out of thy law.

NAMES.

GENESIS. *Greek.* The book of generations. *Hebrew.* Bereshith, its first word.

EXODUS. *Greek.* The going out from Egypt.

LEVITICUS. *Latin.* The law concerning Levites. *Hebrew.* The law of the priests, namely, religion.

NUMBERS. *Latin.* The number and ordering of the people. *Greek.* Arithmoi. *Hebrew.* In the desert.

DEUTERONOMY. *Greek.* The second law, a recapitulation. *Hebrew.* Book of admonitions.

INTRODUCTION.

THE most general view of these books shows the regulation and establishment of matter whenever created into delicately related worlds, the creation of man, his relation to God, as a child and as a sinner, and his establishment in families and nations.

I. The most essential ideas regarding creation. Space, limitless ; time, measureless ; and the world in both. Matter not eternal, nor its regulation. Force strong enough to control worlds by words. Wisdom enough to avoid any minute mistake in works most colossal. Light, which had always been God's garment, but unperceivable by such vision as ours, made by new form and less tension to be manifest to angelic and mortal eyes. And a Personality so great that these infinities are only his thoughts and words. In this creative poem the greatest conceivable things are in its first words. Literature begins at its highest.

2. Six creative days. These words are before all etymologies, before all human thought, and must be interpreted by themselves. No science can conflict with them without first setting up an interpretation to combat. With as good reason as we assume twenty-four hours for a day, any possible inhabitants of Jupiter would say ten, and of the moon seven hundred and eight. In the account there is no hint of a measure of duration. The whole six are called one day (ii, 4). It is infinity. The scale is altogether different from that subsequently fixed by the world's revolution. We say "time," meaning immeasurable ages, and we say "time," meaning a second. So of the day. God's six days of work and one of rest are as different as God's work and rest from man's. The Scriptures keep up the distinction. Psalm cxiv, 13, speaks of the kingdom of all eternities, and Micah v, 1, of these "days of eternity" as different from the days of time. We spend all our years as one sigh, but God's are from everlasting to everlasting. Our whole life is as only one watch of one night compared with one of God's days. Put no human limit to God's days.

3. The reign of law. The first appearance is in Gen. i, 16. Then were the ordinances, rules, times, and seasons of the heavens and the earth set. They are alluded to in twenty places subsequently. All that science has since formulated was then established. Whatever is fixed had a fixer more stable and mighty than it. Hence the supernatural is evidently set forth. Human guesses say, in the beginning igneous cloud, world stuff, or force. The Bible says, "In the beginning God."

4. Whence came such insight and breadth? It was revealed. No human singer reaches such lofty strains. They are a whole soul gamut above ours. Truthfulness, simplicity, sublimity, holiness, shine out of these first pages.

5. How is so much that is otherwise unknowable revealed to man? We cannot be very certain. But it

seems that this great apocalypse of the past, as John's of the future, was revealed by a series of pictures interpreted with voices. Seers have their visions. Prophets hear the word of the Lord. The great panorama full of symbolic horses, hurled mountains, raining stars, etc., moves, and at the close of each section some divine judgment as "very good" is pronounced. The writer seems to see the man formed from the dust, waked into life by a kiss of love, God imbreathed into man; and he also seems to hear God's first thought about his child to be made in his image and likeness to have dominion, and the instructions that may enable him to reach the ineffable height.

6. Authorship. Thousands of pages have been written on this subject, giving half a dozen hypotheses, some of them as untenable as that of the Symmes hole, and none establishing aught contrary to what appears on the face of the documents themselves and what was repeatedly stated by Christ and his inspired apostles. This is clear. The Pentateuch does not claim to have been all written by Moses. Of course the account of his death could not have been. The Book of Genesis alone covers a period of more than two thousand years. Of course there is old tradition, and that which is before all tradition, reduced to writing. Second, newer memoranda concerning Joseph's going into Egypt and the compacting of the tribes into a nation in the four hundred years that followed. Third, the writing by Moses of the events and institutions of his own time; and fourth, the prophecies recorded in Deuteronomy. It is a unity of historical truth. Each creative period is preparatory to the next in an upward order. The Jewish religion, that began with the promise to Abraham, is consistently carried through all the pages. It is the appropriate, necessary foundation of thousands of years of Jewish history. Its acceptance as essential truth is far more easy than belief in inventions. The canonicity of the five books has never been shaken, nor its necessity as a

foundation for the civil and ecclesiastical history of thousands of years. Its reputed author is in every just sense its real author.

7. The style of the Pentateuch is simple, graphic, childlike narrative adapted to the earlier ages of our race, while in the Apocalypse, that makes the close, there is mystery and symbolism that no earthly genius can yet unfold. Time is the best commentary on prophecy. But only revelation can show what was before time.

8. The reason why the history of Israel is so painstakingly traced and pursued is because this race chiefly gave great prominence to permanent and eternal things, namely, religion. The Greeks had art, the Romans law, and both died. Israel sought to be capable of divine culture, was met on that plane by divine aid. Thus the Jews employed their highest faculties, and, having the greatest help from God, their history is most important and reaches a higher plane and is worthiest of preservation.

9. Hence the main essential element in this history is the constant, world-wide, age-long effort of Him who created man to exalt him. All was arranged for man's development, dominion was given, but man sinned and lost his power. Then plans for redemption were inaugurated and persistently developed until accomplished. The Bible is the record of God's effort to educate and perfect our race.

GENESIS.

This book recites the creation of the material worlds, the beginning of spiritual outgoings in the one we call earth, the special and personal revelation of God to his children, the fall, the development of the evil stock of the Cainites to arts and ferocity, the development of the good stock of the Sethites, the union of the two by marriages of pleasure, the necessary ruin of both by the deluge. A beginning again of the constant attempts at the elevation of

the race with the fairly good family of Noah, the descendant of Seth, the call of Abraham, the tenth from Shem and the twentieth from Adam. Then followed Jacob and the twelve founders of Israel. Thus through a single line of a few good men—Adam, Seth, Noah, Shem, and Abraham—with hundreds of thousands passed by as of no sufficient account in this history of spiritual entities and highest realities, are detailed God's ceaseless efforts to exalt and make spiritual the race of men.

Hence this book is the necessary basis of all the books of the Old and New Testaments. Here roots that tree of which the mustard is a feeble type that spreads through all the ages of this world and naturally grows into the inconceivable richness of the Tree of Life in the world to come.

THE CONTINUOUS SENSE.

[The terms herein used are designedly exegetical.]

In the beginning God. Man says, in the beginning fiery star-dust of a cloud, force, chaos. Moses goes far back of this and puts being, personality, wisdom, cause. The first word of revelation is the greatest word, what man needed most to know. God created in orderly progression a series culminating in man, made in his image, and therefore fit for dominion.

In the creative process we have the unarranged material for worlds, and the spirit that was working the changes (verses 1, 2). The first product, light, created on Sunday (verse 3). Then the solid core of earth with lighter liquids, heavy air, and vaporous water around it (verse 7). Then he caused the mountains to ascend by earth's contraction, and the waters to descend into the ocean valleys prepared for them (verse 10). Next came great creative acts, by no possibility evolutions from any previous state of things. *a.* The creation of vegetation, low grass and *high* trees, their con-

tinuance provided for without subsequent creation by seed in themselves (verse 11). *b.* Separate creations of each kind of animal life (verse 20); and *c.* By a special creation of man meant for the dominion of all (verse 26). After divine work, divine inspection and judgment. "Good, exceedingly;" so good that he ceased working to better or advance it. The designed climax had been reached, and in commemoration of it he hallowed, made uncommon, every seventh day for man. So after inexpressible travail of soul for redemption, infinitely more difficult than creation, he shall be perfectly and eternally satisfied—"Good, exceedingly."

The words signifying creation have an intense personality about them. They signify artistic or architectural care, as one makes a statue painstakingly. He *arranged* the lights for days and the seasons. He *made* the sea, and his hands *formed* the lofty mountains and the sunny vales of the dry land. He "*formed* the eye" by exquisite and divine process. Not only in the creation of man was this care exercised, but of all men subsequently he may say as of Jeremiah, "I formed thee in the womb" and "curiously wrought thy members" while as yet unborn.

The order of creation is more consistent with the average result of the interpretation of geologic records than different interpreters are with each other. Such an avoidance of mistakes when as yet the science of geology was unknown is indubitable proof of inspiration. The Bible has been the prophet of science, and will be of philosophy.

Chapter II. This is review and expansion. The world was made, but not yet paradisaical. One place was made so. The man was made from the dust, by what length and mode of progress we know not; and he had by the breath of lives something in common between God and himself. But he was not yet developed. He must be trained, educated, taught self-restraint; hence will-power. He was put in a land of delights and a single restriction laid on him, in the

realm of his appetites. It was an infant's lesson of obedience in order to cooperation with his father. Obeying, he should live more and more largely; disobeying, gradually he should die. Adam had knowledge enough to give apt and descriptive names to beasts. These satisfied his soul but not his heart. Being alone he needed a helpmeet, a contrast, his reflected image, his other I. So God "built" the woman with the same personal, painstaking care, acted as first groomsman and minister, and declared that two married were one; singleness was incompleteness; that marriage should be monogamic and indissoluble. As Adam had given names before, so he named this new being *Maness*, the female man, an example followed ever since. Every husband and everybody else calls his wife the feminine of his own name—Mrs. Jones. It is no more derogation from the complete entity to be called Mrs. Jones than for the other party to be called Mr. Jones. God waited until the beauty and delights of paradise were completed before he made Maness—home before wife.

Chapter III. Suggestion of sin is from without, from the serpent, alone subtile among beasts. The woman was unquestionably loyal until beaten by beguiling logic. When definite commandments say "Thou shalt not," argumentative subtilties should be shunned. Eve repeats the prohibition, minifies the name of the God who makes it, and adds to it "neither shall ye touch it." She then gives the lower reason for obedience, "lest ye die"—a reason that can be and is immediately met. Then her taste for the beautiful is appealed to. She saw three kinds of pleasantness and ate. The first great moral battle ended in defeat. Soon as both partook of the fruit of the tree of knowledge they "knew," not as gods, but as sinners or Satan. They heard the voice going on the evening breeze. Mercy and love sought the first sinners, with a rod, indeed, but also with cover and promise of supernatural help. Adam is first called to account. He is asked why he did it, then Eve. The serpent is not asked.

There was previous sin in the universe. Its history may fill more volumes than ours. The *old* serpent.

Results of sin : 1. Sense of uncoveredness. Liable to be assailed from everywhere by everything. 2. Fear, and hence hiding from love and help. 3. Lying by indirection. 4. Casting the blame on God. 5. Cursed. For sinners nothing is so good as hard work. Let even paradise bring forth thistles. 6. Excluded from the stimulating, invigorating Tree of Life.

Efforts at redemption are immediate, indeed, provided for before the foundation of the world. Their final success is prophesied. Salvation comes from the combined efforts of God and man, culminating in the God-man. These efforts early had marked success. The Sethites were the Macrobioi, or the long-lived ones. None need stumble over their long lives, for the Scriptures as all visible nature are full of things impossible to men and impossible for men to account for. And one of them, Enoch, so pleased God that the originally designed mode of transition from the first life to the second without death was granted him.

Chapter IV. **Gotten a man, the Jehovah.** This shows that Eve clearly apprehended the divine promise of a head-bruising seed. This is the beginning of the human habit of setting the time for the millennium—a habit hard to break.

The first man born of the sinful pair, attending to his religious observances carelessly, becomes a murderer, not because Abel assaulted him, stole from him, or derided him, but because he was good, kept the law of sacrifices exactly, and was therefore accepted of God. His depth of sin is seen in the fact that he lied when he knew it was no use, as it never is. The blood drops were crying his sin from the ground. Yet even Satan does it, knowing its futility.

Man and earth are early related. Man innocent is in paradise, fallen is in a desert of thorns. To Cain the earth shall not yield her full strength, nor to any other sinner. Yet

even for Cain mercy and help are offered. God says to him (verse 7): "If thou doest not well, sin is a croucher at the door, and his (the croucher's) desire is against thee. But thou shouldst rule over him."—*Cox*.

In Cain's fear of outward things he built a city for protection. Here were developed the arts of metallurgy; here were cultivated music, song, and concerts. Here dwelt Cain's descendant, Lamech, who first introduced polygamy. His two wives were named for their sensual attractions. Murder, or exulting threat of murder, breaks out again (verse 23). Things are in a bad way for the Cainites. The necessary deluge is gathering in the heavens. Besides Eve only three women are named before the flood, and they are all ministers to pleasure only.

Humanity must start a new line. To Eve is born Seth, "appointed" to her by God in the place of the good Abel. Then it was men began to call or pray in the name of the Lord. This sort of men were called the "sons of God." The names of the Sethite sons indicate a godly faith, a recognition of God and actual prophecy by Lamech, the father of Noah (verse 29). In Lamech, the seventh from Cain, another kind of man altogether from the Sethite of this same name, culminate fierce passions and murderous violence. In Enoch, the seventh from Seth, appear holy communion with God and exemption from that style of exit from this world that sin brought. Man was not created subject to death. There have been exemptions, and will be again, by the million—when the living are changed.

But men do not always retain the virtue of their ancestors. The Sethic men, called the sons of God, saw that the Cainic daughters of men were fair. To marry a Cainite, especially several of them, because they are handsome, is to invite ruin and run to meet it. The wickedness was horrible (vi, 5). It embraced every imagination of mind and every impulse of the heart. God saw it was necessary to wipe out the race

after giving it one hundred and twenty years necessary for preparing the ark (verse 4). There was just one exception, Noah, a man of fidelity and sound integrity, honest in his times, who walked with God. Let the race begin again with him as it did with Seth. We are not sure how soon it will plunge into vices and ruin again. Such possibilities of power and companionship must have opposite contingencies in a free will.

The flood sweeps away fair women, strong men, art, music, cities. But one fairly pious house survives, largely on account of the piety of its head.

A covenant is made with Noah for the race, with the rainbow for a seal (ix, 1-19).

Of the three sons of Noah, Shem signified a great name because of his worship germinating the theocracy. Japheth signified intellectual and material enlargement, culture, humanism. Hence religion is again made the ground of selecting one worthy of going into history. Ham's son, Canaan, fills Canaan with its abominable inhabitants, named only to show how the descendants of Shem swept them away. History follows the line of which Christ and all the hopes of humanity are to be born.

God having promised a great name to Shem by reason of his virtue, others, under the leadership of a king whose name meant "let us rebel," sought a name by a tower. God made it to be called Confusion. So ties of blood, cities walled up high, pride, conquest, pass into night and nothingness.

The wandering Terah seeks Canaan, but stops in Haran. Thence God called his son Abram, and began his education by asking him to surrender all—country, kindred, father's home—and take God's guidance and training. He was far from perfect at first. But one hundred years of education in the line of sacrifice and obedience, reaching as far as giving up his son as God had his, and to faith that counted God able to raise up from the ashes him on whom the prom-

ise rested, brought Abram up to where he could be called "the friend of God," and to be commanded to walk before God and be perfect. Many think they reach that end with a far less sacrifice.

The greatest pains were taken that Isaac, his son, should not marry a wife from among the heathen. But his brother Esau hasted to do that very thing several times. Bad as Jacob, named the Supplanter, was, he was a great improvement on his brother Esau. Especially was it true after his wrestling with God at Jabbok and restoring to his brother all he had wrongfully taken from him. Let not men any more salute him as "Supplanter," but as a "Prince of God."

God's painstaking forbearance is immense. He bears with a thousand faults and aids in a thousand emergencies. The taint of sin was in everybody—Noah, Jacob, Joseph; but God was always trying to get them toward obedience or his holy law and to a thousandfold more blessing than any of them were willing to take. To this end he sets his ladder down at Bethel, with beckoning angels asking Jacob to ascend. Nay, he comes himself with theophanies so many, and efforts to exalt so frequent, that they constitute the best part of human history. *

The only history worth reading is that which tells of God's holding men by the arms to teach them to go in lofty paths of exuberant success. The highest poetry known is that which connects the events in human lives with the guidance of the Father in heaven.

About two thousand two hundred and seventy-five years after Adam the chosen family consists of Jacob and his twelve sons. They are not a very promising lot. The father was as partial in his love as his mother Rebecca had been. He gave Joseph a long white garment, to represent ease and authority and calculated to stir up the bitterest hatred and strife. Joseph did not fail by displaying it, and by the relation of dreams of the sun, moon, and eleven

stars bowing down to him, to stir up more strife. Simeon and Levi were hot in avenging their wrong with deceit and much blood. And all but Reuben conspired to slay their brother Joseph. Could such a lot of sons be better for founding a nation than Noah's? Would not the chosen race need to choose one good man and start again?

No, send them all into Egypt to school. Let the chastening and reproofs of the Lord give wisdom. Paradise and the goodly land of Canaan had failed. Let oppression be so exceeding bitter that they shall all cry unto the Lord in the absence of any other possible helper. Let the nation be melted in the furnace of affliction and compacted by the blows of oppression four hundred years, till they shall all say, "Him only will we serve;" till they will follow him through seas and deserts, a people so united that wars, expatriations, and slaveries cannot disintegrate them till the Saviour shall be born.

After the discipline of slavery that of military government and a theocracy followed.

Israel is brought out of Egypt by a mighty stretched-out arm. Every god of Egypt was overturned in the ten plagues. And for forty years it had daily guidance, protection, and food in the desert from God. Thus were they taught his omnipotence and their total dependence. The smoke of sacrifices daily wrote on the skies their sinfulness and God's holiness. The principles of human government were so well laid down, the rights of the lowly and poor so well protected, the unit of humanity so recognized and honored, that our American Constitution, "greatest birth of time," is the natural outcome of the laws of the desert. Moses is more the author of it than Jefferson. The teachings of Sinai were not for the Jews only, but for the world. The law was their schoolmaster, the desert their school, the lessons hard because so high, the rods and chastisements many and severe, but they came through Jordan a pretty well-drilled host.

Twenty-five centuries of love and care had yielded fruit. Fifteen more of equal love and care were to follow, and then the Lord would come and die to save his people from their sins.

“O Lord, how great are thy works! and thy thoughts are very deep.”

A CLUSTER OF DATES.

[To be indelibly memorized.]

Creation of Adam.....	4004 B. C.
The Deluge.....	2348 B. C.
Call of Abraham.....	1921 B. C.
Inodus.....	1706 B. C.
Exodus.....	1491 B. C.
Canaan entered.....	1451 B. C.

These dates are not divinely revealed, but are humanly estimated. They are commonly accepted. The call of Abraham was probably about 2100 B. C., and the Inode about 1900 B. C. This corresponds to God's plan that a strange land should evil entreat them four hundred years.

DIVISION INTO TOPICS.

CRITICAL STUDY OF WORD MEANINGS.

The main idea of God's revelation is not world building, geology, astronomy, history of dynasties or races, but SALVATION. This is to be accomplished by the death of Christ. The preparations are many and long. The Old Testament is a record of some of them. One half of the time of Bible history is put into the first eleven chapters. During that time God dealt directly with each person without intervening priest or organized institutions. But men did not like to retain him in their thoughts; so a new plan had to be followed. God dealt with those who were good enough and sufficiently

sensitive to divine impressions to become prophets and teachers of the rest. Since men would not have God for a ruler, Abraham was selected, who would command his children after him. And under Moses an elaborate system of worship, rites, and priesthood was established. Teaching was always carefully proportioned to capacity and willingness to be taught; and at any minute, any man, anywhere, could rise beyond rites and priesthood of another into personal communion such as Abraham, Enoch, and unfallen Adam had enjoyed.

SPECIMEN ANALYSIS.

(Many divisions and characterizations of the matter contained in Genesis have been made. On the whole I prefer that of Lange, and have adopted it with modifications. It perceives not only events but their wide meaning. It is given as a specimen or sample. The student should treat the other books in a similar manner.)

FIRST PERIOD.

Creative history of the primeval world. The earliest period of the human race, as history of the earliest religion till the development of heathendom and its contrast with the budding patriarchy. Chapters i-ix.

DIVISION I. The genesis of the world, of the contrast between heaven and earth, and of the first man. Chapters i and ii.

SECTION I. God, heaven, earth, man. The physico-genetical creation and world development. Chapters i-ii, 3.

Verse 1. **In the beginning**: of this series of events. **God**: plural form. **Created** does not mean out of nothing. The heavens and the land.

2. **Moved**, brooded.

3. Since God is light, he gave himself masteringly to chaos.

5. **Evening and morning**. Not *vice versa*. In all God's days the dark part comes first, the glory last.

6. **Firmament**, an expansion, not solid ; a visible expanse under the lifted clouds to divide waters from waters. The ability of our present air to carry water is amazing. At Cossyah, India, fifty-one feet of rain falls in a year ; at Cayenne twenty-one inches fell in one day. That was the mere surplusage over and above saturation. There was still left ten thousand tons of water in a cubic mile of air.

8. **Heaven**, the expanse of heavens. Sun and moon set there (14). Fowls fly there (20).

9. **Let waters be gathered** : by means of gravitation, which no man understands better than Herschel, who says : "It is but reasonable to regard gravity as a result of a consciousness and will existent somewhere."

10. **Called the dry** (substance) **land**.

14. **For signs**, of God's power, not gods to be worshiped. The whole universe is a sign, a manifestation.

21. **Whales**, sea-monsters.

26. **In our** (plural) **image** (plural also), namely, likeness. A special council seems to be held. Many theories, all good, try to explain what this image is. But we shall not fully know till the new man is created after God in righteousness and holiness of truth, till we "bear the image of the heavenly."

28. **Dominion**, how relishable and broad, over all animals, steam, lightning, air, etc.

Chapter ii. Recapitulation of the first.

3. The Sabbath is of divine origin. The reason for it is this : because God gave himself up six days to labor for man he required man to give himself up one day for both.

SECTION 2. Man, paradise, the pair, and the institutions of paradise. The reverse principal development proceeding from man. The symbol of the Tree of Life. Chapter ii, 4-25.

Here is given a brief recapitulation of chapter i, with additional particulars as a ground for further statements.

5. Literally, And no shrub of the field was arising in the land, and no herb of the field was yet sprouting.

6. **Mist went up**, to supply the reservoirs of the sky and come down as rain. "Pour down the rains of its vapor." Job xxxvi, 27.

7. **Formed.** More painstaking than created.

Dust, of the superior excellence of the primitive, uncursed paradisaical earth. A far better body than now. It might easily be made to last a thousand years.

Breathed into. Man is formed of earth, but insouled of God.

16. **Freely eat.** Unrestricted enjoyment. The loving Father provides life, garden, wife.

17. **Not eat of one tree**, a prohibition and restraint to develop will power and obedience.

The whole scope of revelation makes clear that man is carefully made and inspired by God, not autochthonous or developed from beasts. Men and species of animals, left to themselves, degenerate. It requires the care of man to develop animals, and of God to develop man.

DIVISION II. The genesis of the world history, of the temptation, of the sin of man, of the judgment, of death, of salvation, of the contrast between a divine and worldly direction in humanity, of the common ruin. The animus of antediluvian sin. Chapters iii, I-vi, 7.

SECTION I. The lost paradise. Chapter iii.

1. **Really?** Is it true that God hath said?

4. **Ye shall not surely die.** A liar from the beginning.

5. **Eyes shall be opened.** They were. See verse 7.

14-19. All this manifold sentence has been perfectly fulfilled in all ages and nations.

15. **Enmity between serpent and woman.** Is it true? Ask a woman.

Bruise head, heel. Great difference in result.

Christianity strikes squarely at head. Satan and infidels

of his sort sneak round behind to take a nip at the heel. The main things of Christianity are seldom attacked.

In the first judgment is put the first promise of salvation. It is put in a most easily rememberable shape and has never been forgotten. Nay, this same covenant has been enlarged and particularized twenty times in the Pentateuch, many times more in prophecy and psalm.

20. **Eve.** A new name. The quickener of life, physical, mental, spiritual. Adam is under sweeping condemnation of death, but there is one comfort left—Eve.

Sin is a most serious and damnable matter. It breaks the laws of best existence and lets one down from that existence to a lower. The whole account of the temptation and fall wonderfully corresponds with human nature as confirmed in every man's consciousness. But to fully understand all this is to understand man, sin, Satan, hell, and God. We must wait.

24. **Cherubim.** The obedient spirit-world is here disclosed.

SECTION 2. Cain and Abel. The Cainites. The ungodly, secular, first culture. Chapter iv, 1-24.

Chapter iv, 1. **Cain.** Means, I have "acquired" Jehovah.

2. **Abel**=A vapor, a nothingness. Inpitiable contrast with the joy of the first birth. But mothers cannot predict the lives of their babes.

3. **Cain brought fruit.** All right, always in order, but failed or refused to bring what was required—a blood offering. An inch displacement means wreck and ruin of a train. Some ways of getting gold are all right; not Achan's.

5. **Cain very wroth,** greatly inflamed, fired up.

6. The Lord saw the peril and appeared to prevent it. Heathen divinities take very little notice of human sins. The Holy God does.

7. **Not be accepted?** Is there not an uplifting? That is always the result of obedience.

13. **My punishment is greater.** Perhaps it means my sin is greater than can be forgiven.

14. **Every one . . . slay me.** "The thief doth fear each bush an officer."

15. **Set a mark on Cain,** the sinner. He does yet. Keen eyes always see it.

22. **Instructor.** Better, a forger of all that cuts brass and iron.

23. This exulting Lamech says, perhaps, "I have slain the man who wounded me, and will slay any young man who bruises me, and bring seventyfold vengeance."

SECTION 3. Adam and Seth. The Sethites or Macrobian. The living worship and the blessing of renewed life in the line of the sons of God. Chapters iv, 25-v, 32.

Chapter v, 3. **After his image,** namely, Adam's. What a falling off in one generation!

22. **Walked with,** not before as a herald, under as a workman, nor after as a slave, but **with,** voluntarily. as a lover.

24. **God took him.** Immortality intimated.

29. **Noah=Rest.** Did Lamech hope that this son would bring in the closing Sabbath of humanity? We are saved by hope. It springs immortal.

SECTION 4. The universal, godless ruin in consequence of the mixture of both lines. Chapter vi, 2-7.

Chapter vi, 3. **Spirit not always strive with man** and be despised by him, because he is clearly all flesh.

4. **Giants.** Not correctly rendered. Perhaps fallen men, or causing others to fall by fear, etc.

5. Depravity could not be more total.

6. Anthropomorphic.

DIVISION III. The genesis of the judgment of the world and its renewing by means of the separating flood. The flood and the drowned race. The ark and the saved humanity. (The ark, a type of the pious house, of the pious state, of the Church on but above a wicked world.) The first typical covenant. Chapters vi, 8-ix, 19.

SECTION 1. The calling of Noah, and the ark. Chapters vi, 8-vii, 9.

8. Noah found grace. He was not merely inoffensively good, but he preached to corrupt peoples and was a Mount Everest of faith and works for one hundred and twenty years.

12. Corrupt. An awfully strong word. Infinite purity was looking on what men thought pretty nice. Proof of inspiration.

14. Gopher. Resinous wood, light and strong, likely cypress.

17. Flood, used only of the great deluge, except Psalm xxix, 10. *Sui generis*.

Earth. Better, land. The deluge may have been universal for man, but not for the earth.

18. I will make to stand my covenant with thee. The absolute Personality makes contract with the human personality. There can be no religion without this idea. It being once made, let the fountains of the great deep be broken up; let the land sink as low as the Caspian or Dead Sea; let the flood gates of heaven be opened; all is secure to the man who is in a covenant. He shall see the smile of God in the rainbow that ends the storm.

SECTION 2. The flood and the judgment of death. Chapter vii, 10-21.

Chapter vii, 10. The flood is historic in both sacred and profane writings.

11. There is definiteness of names, dates, and measures. This is not poetry. **Broken up.** Sudden cleaving. A very strong word.

12. Rain. Heavy rain. In a body, as it were.

16. Lord shut him in. And let him out. Chapter

viii, 16. In the first instance Noah waited the command, "Come in," and in the second, "Go out."

SECTION 3. The ark, the saved and renewed humanity. Chapter viii, 1-19.

Chapter viii, 1. **God remembered Noah.** And Noah remembered to wait his call.

7. **Raven.** Not return. Dead carcasses plenty.

9. **Dove.** Seven days after. There being no clean place for the dainty dove she returns. The symbol of the Spirit is selected wisely.

11. **Olive leaf plucked off,** freshly, not picked up.

SECTION 4. The first typical covenant. The original moral law (commandments of Noah). The symbol of the rainbow. Chapters viii, 20-ix, 19.

20. **Altar.** The word is from the verb, to slay. Fruits not sufficient. This man called perfect (vi, 9) makes solemn confession of sin for himself and his family. All humanity once more stands at the altar of sacrifice and is accepted. A blessing for all the race is obtained (verse 21). Though the evil heart of man is recognized, mercy shall henceforth reign. Noah put the thanksgiving and covenant before business.

Chapter ix, 3. **Meat for you.** Animal food is now permitted, if not before. Dominion offered as at first.

13. **I have set my bow.** Not now for the first necessarily.

DIVISION IV. Contrast between the blessing of Shem (worship) and that of Japheth (culture).

SECTION I. The revelation of sin and piety in Noah's house. The curse and the blessing of Noah. The double blessing and the blessing in the curse itself. Chapter ix, 21-29.

21. **Was drunken.** Perhaps innocently. Certainly not a second time.

25. **Noah awoke and said.** Prophetic insight sees in

children their outcome. This is prophecy, not Noah's malediction. Ham's youngest son had traits to be accursed, but not all Ham's sons. Ham is neither blessed nor cursed. The filial act of Shem and Japheth made an occasion for declaring the blessedness of the first, and the pushing enlargement of the second, and that when the Japhetic nations have made enlargements over all realms material, scientific, intellectual, then let them come and dwell in the tents of Shem, the spiritual.

SECTION 2. The genealogical table. Chapter x, 1-22.

SECTION 3. The building of the tower of Babel, the confusion of tongues, and the dispersion of nations. Chapter xi, 1-9.

Chapter xi, 4. **Tower.** Its ruins remain to this day, four hundred feet square at the base, one hundred and fifty-three feet high, built of bricks thoroughly burned.

9. **Confound the language.** Comparative philology clearly shows this to have occurred. Signs of an earthquake are not clearer. There was once one language, now eight hundred and sixty. If the Lord can unify languages as at Pentecost or in heaven, why not as suddenly confound in Shinar? Discovered cuneiform inscriptions attest the principal facts.

From Shinar to Canaan the distance is short geographically, immense intellectually and spiritually. The Shemites, descendants of the Sethites, not known to be involved in the Babel disaster that came to the Hamic peoples, moved toward Canaan. Terah, who probably worshiped other gods (Josh. xxiv, 2), stopped in Haran. Thence Abram was called to go forward.

Here was a man susceptible of spiritual culture. His first lesson was obedience, showing faith. The tests came to be the most searching and trying possible, for great faith was required in the Father of the Faithful. No name is more widely known and honored to-day ; Jews, Mohammedans, and

Christians unite to do him reverence. He was not only separated from Terah and his gods at first, but afterward from Lot, who yearned for Sodom. The Lord appeared to him often. A new and broader covenant was made; it included all the families of the earth. He bore in his body, sanctifying the very source of life, the marks and pledge of his fidelity. The covenant was broad, and the whole blazing page of the clear eastern sky was written over with the innumerable signs of its extent and of the stability and inviolableness of the promise of God.

METHOD OF EXEGESIS.

The method pursued in this sample is this :

1. From general to particular. Get the most general idea, as the name of the book, page 5.

2. Get an introduction from some one who knows the book. An introduction to an individual may include, besides the name, a general idea of the business, tastes, tendencies, and family connections of the party introduced. Then we can more easily study particulars afterward. See the germinating seed, then the blade, the ear, and the full corn in the ear in due order (page 5).

3. Get an idea of the general subject discussed and the way in which it is to be treated. We know a book to be about chemistry or astronomy before we read it, and we soon find out whether it is treated experimentally or theoretically. This book is about religion, and is treated experimentally, and on the largest scale.

4. Write out the continuous sense (page 9). This will take a careful reading.

5. Divide it into sections appropriately described in brief headings.

6. Make a careful study of words in their primitive meanings. If the pupil cannot do this by his own knowledge there are vast treasures of the closest study ever put on any

book within easy reach in concordance, commentary, and current literature. Thus, an engineer gets knowledge of a country, first by maps and conversations with travelers, then he observes roughly from hilltops, divides it into sections, then applies the close study and accurate work of the theodolite, and brings back to those sending him an exact statement of what a road will cost a thousand miles away. It is expected that the remainder of Genesis and the Pentateuch will be treated in a similar way by the pupil.

THE SPIRIT OF THE INVESTIGATOR.

This should accord with the spirit of the subject. Cromwell was great in war and government, but his spirit in art was expressed by sledge hammers on statues and firebrands on pictures. A man can go over the majestic and beautiful fields of science and see only the mistakes of the investigators. The riches of the universe are not so much to him as a mistake of a man. The student of poetry should be himself an "enamored architect of airy rhyme" and of the highest thought. Much more should the investigator of the Bible have the spirit of the Bible. Of course he can test its statements of arithmetic, dynasties, geography, and ethnology as a mere critic, but its spiritual things must be spiritually discerned. There is a Holy Spirit offered to guide students into all truth, and without his aid all the aroma of the tree of life, and the high significances of abbreviations and hieroglyphics will be lost. A prayer like that in the first line should be ever rising like the mist of the Garden of Delights, to water and make green every good seed.

PARTS AND WHOLE.

Everything should be looked at as a part of a whole. The falling rain and ascending mist are alike related to gravitation. Sun spots are a necessary outcome of that measure-

less energy that gives sun splendor. In science we keep account of the inexplicable exceptions to our general laws, till a broader generalization shall include them. Then the retardations of Uranus do not overthrow the theory of gravitation, but point out undiscovered Neptune, and the universe widens on man's view.

RESULTS.

For hundreds of years the most critical acumen and closest study have been employed on the Bible. With what results?

1. That these writings of fishermen, herdsmen, and shepherds of early ages are worthy of the study of the ripest and best scholars of the present.

2. The Bible was never so authenticated and believed as now. The retardations and retrogressions of Uranus and worlds not material point to wider skies and higher heavens.

3. Sin is a horrible thing, measurelessly so. It has abounded like an ocean. It blights Eden, curses the earth, blasts humanity, and beggars heaven to make redemption. Any of it is harm, loss of capacity, habit of depravity. The more we study the more intense words become. Thoughts are so high that our syllables will not reveal them. So nature is filled with speech, a deluge is intensely expressive, and Calvary reveals things impossible to word. If worlds are rich the Word is more so.

4. The grace of God has provided a salvation from sin always and everywhere sufficient, joyful, eternal, for all who will accept its conditions. Sin has indeed abounded, but grace much more.

Preachers are set to make these things known to men who are wayfaring, hence having no time, and fools, having no capacity. First pupils, then teachers (Deut. vi, 7).

STUDIES

(Zealous Thinking)

IN THE

ADDRESSES OF ISAIAH

(JAH is Helper).

If God have written in hieroglyphics and abbreviations how shall we ever hope to read them without a hint or key from the Spirit that indited them?—*Browne*.

Bad sentence
General Ideas. A prophet is the religious teacher of his age. To have received a call and message direct from God, and to have delivered it in spite of any peril, is the essence of prophetism. Predicting was ever a small part of prophecy. Perhaps seven would cover the list of eminently predictive prophets in the Old Testament, but there were hundreds of them. They ministered in rebuke, instruction, and organization. They were a kind of unmuzzled free press when there were no newspapers. Samuel and Moses were far more given to organization than prediction.

But all nature is ever predictive—buds, birds' nests, and migrations, honey-gathering, spring, and summer. We predict our acts for a year, and give bonds to fulfill. God predicts his for thousands, and gives bonds—all heaven and earth—to fulfill. But in order to fulfill there must be an ordered sequence of affairs, on regularly established conditions. These conditions must be taught and enforced.

Hence the necessity for teachers to teach and authority to enforce.

Prophets were of many kinds and grades ; so their names indicate. *Nabhi* means "to bubble up, to boil." God the fire. Against any wrong they were liable to become volcanoes of wrath, as Nathan and Elijah. *Roeh* means a seer, one who has supernatural insight and perspicacity, as Samuel. *Chozeh* is a seer into depths and events of other realms. Sometimes they had visions in the night, dreams ; sometimes face-to-face communion with God, as Moses. He was doubtless of the highest rank of prophets. Christ was raised up to be like unto him. And the work of this ideal prophet was but slightly predictive.

The modes of delivering their messages were various: 1. Plainest speech, as to Ahab. 2. Symbolic acts with an obscured meaning, as Jeremiah, and Christ's parables. The gift of prophecy in the New Testament wonderfully adapts one to taking part in prayer meetings and Christian work.

Prophets were a sublime kind of men. Kings were nothing to them. Kingly authority and presumption might be great, but it cowered instantly when a greater authority said to Ahab in his triumph : "The dogs shall lick thy blood ;" and to David, "Thou art the man." A man who really has God in him fears not what man shall do unto him. Isaiah frankly opposes Ahaz (vii, 1), the chamberlain Shebna (xxii, 15), the other prophets, priests, and the whole people (ii, iii, v, xxviii, 7). He sharply reproves the rash vanity of Hezekiah, and plainly tells him that all this treasure and even some of his sons shall be carried away into Babylon (xxxix, 5).

Prophecy has constantly revealed : 1. The unity of God and of his plans, growing more and more definite. 2. Human nature, even when it was not known to the person himself (2 Kings viii, 13). 3. Personal and individual immortality.

Prophecy has had its four great periods, with centuries of

silence between : the patriarchal, Mosaic, the monarchical, and the time of Christ ; all are harmonious and progressive.

Prophets have never hesitated to apply their instruction, to embody in organizations their ideas of government, and put their predictions to the test of time—time of one day for changing sorest famine to greatest plenty (2 Kings vii, 1), and time of thousands of years, and the years of eternity, for the fulfillment of plans as much greater.

The argument is this : If these prophecies are fulfilled, then the omnipotent and omniscient God has made and accomplished them. The nothingness of idols could not so control the events of great kingdoms. Seven times Isaiah presents this argument, and seven times the events justify the predictions.

We have now a more sure word of prophecy whereunto we do well to take heed.

Criticism (a discerning). It is most welcome. Man has a desire and aptitude to apply criteria. The Bible has been subjected to more criticism, better and worse, than anything else. Its friends have been diligently at it for thousands of years. This fact testifies to its largeness. It cannot be soon or ever exhausted. Criticism has developed a whole science with five departments—textual, historical, archæological, philosophical, and experimental. It is easy to make assaults in one department that seem for a time to succeed. But still "Zion stands with walls surrounded."

In matters of literary criticism there is room for colossal mistakes. Shakespeare is not very old, but one man has proved to his satisfaction and many others that Lord Bacon wrote his plays. And another man by the same rules has proved that Shakespeare wrote Lord Bacon's works. It is a sword of two edges. Napoleon is not yet out of the memory of living men, but some of the rules applied to demolish Scripture verity have been applied to cast most serious doubts on his existence. For years the critics who favored

authorship letter

a multiplex ~~authority~~ of Homer had things pretty much all their own way. But a higher criticism has just restored to the blind old bard his own intellectual property. A class of very confident and audaciously assertive critics lately affirmed that the fourth gospel was not written by John. They are very lonely and without respect to-day.

Criticism claims to have taken out of our historic realities William Tell and Regulus. It has also tried to take away our Lord. But his living presence in millions of hearts dissipates such a conclusion. A few years ago I was awed in the presence of one of the greatest achievements of man, the great stone wall of China. During the same summer a Frenchman proved to his satisfaction by literary lucubrations (working by lamplight) that no such great wall ever existed. I saw it in the day and still believe in the stone wall, and in the Rock of Ages also.

Let no student of the Bible fear the sharpest criticism. The book that has sustained it for thousands of years is in no peril. Seven distinct assaults have been made on the possibility and fact of miracles. Each new one confesses that all previous ones have failed.

The assaults on Isaiah have been mostly to discredit its supernaturalism. But without supernaturalism no kingdom of nature or grace is possible. Poets are the best critics of poetry, artistic natures of art, and men of devout spirit of the oracles of God. They have promise of divine help. No weapon formed against the Bible has ever prospered or ever will.

The criticisms against Isaiah have been mostly on the following points: About a century ago Semler questioned whether the book was written by one man, averring that the last twenty-seven chapters were in a different style, were written after the Babylonian captivity, that archaisms were used, and that the prophecies of Isaiah might have several writers as well as Webster's Dictionary. Eichhorn continued the

attack, and Gesenius and Ewald pushed the doubt against the other sections, as xiii, 1; xiv, 23, and xxi, 6-10.

To these allegations two things are to be replied : 1. That prophecies are not to be invalidated by the question of authorship. Amid arguments for the Shakespearean authorship of Bacon and the Baconian authorship of Shakespeare we still have the sublime essays and the immortal dramas. 2. It is believed by devout and able scholars of the word that they still hold the fort; that men can write differently at different times, as Milton and Longfellow, in poetry and prose. 2. The question of unity of authorship is not a question of inspiration. It is believed to be thoroughly established that the prophecies of Isaiah were written during his life and by the author whose name they bear. "In favor of this stands the living tradition of a living body of truth-loving men, reaching through all the thousands of years that lie between us and the patriarchs. In its favor speaks the attested preservation of early chapters of the Egyptian Book of the Dead, through all revolutions of the Egyptian kingdoms, through many millenniums of time. In favor of this come ever and anon new voices from the mounds of perished cities and from the tombs of men who lived and wrote before the days of Moses. In favor of this stands every natural implication of the words of Him who spake as never man spake."—*President Warren*. Isaiah being dead yet speaketh to our day. "Say to them of a fearful heart, Be strong, fear not: behold, your God will come and save you." See Driver's *Isaiah and his Times*, *Whedon's Commentary*, *The Pulpit Commentary*, and a most multitudinous literature of hundreds of volumes. A list of only the more important works would include over one hundred volumes. Both in regard to the controverted points concerning Isaiah and those of the Pentateuch "conservative students of God's word have as yet no call to surrender."

Personality. Isaiah was called the "Salvation of Jeho-

vah." He lived in Jerusalem, was the son of Amoz (i, 1), but of his father we know nothing more. Tradition says he was of royal blood; what was better, he was of a royal priesthood. His wife was a prophetess. They had two sons, Shear-jashub, so named in prophetic assurance, "A remnant shall return," and Maher-shalal-hash-baz, "Speed-spoil-hurry-prey."

Isaiah died with the clarion at his lips. Nothing is more jubilant than his last words. Tradition says that, as the critics are trying to do now with his works, he was sawn asunder. Ever the blind world stones its saints and crucifies its Christs.

Time of Writing. This was about midway between Moses and Christ, during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, B. C. 758 to B. C. 697. Besides the prophecy bearing his name he wrote a history of the reign of Uzziah and a work that contained an account of the reign of Hezekiah (2 Chron. xxiv, 22; xxxii, 32).

Sociology. The social problems of our day and those of Isaiah's are strikingly similar. Reading the book through to get an idea of social relations, we find that Judah was prospering and growing rich rapidly (ii, 7; v, 8). This is always a peril. In the early part of his life Isaiah was thinking pre-eminently on the great social problems. How he opens his batteries against contemptibly little rulers (iii, 12), against land monopoly (v, 8), against drunkenness that carries off wealth (ii, 12)! The doleful result on the whole people is depicted (13). Bribe-takers are scorched (23, 24). The peril that comes from elegant women seeking only for adornment, ease, and luxury has never been so clearly shown (iii, 16-26). Savonarola never denounced the luxury of Florence nor its hastening punishment in such exact and vivid terms.

In his later years he denounces once more the deadliness to the state of having women careless and at ease (xxxii, 9). The dreadful sins of the rulers who covenant with death and hell instead of God are frightfully denounced (xxviii, 14-18).

To remedy these terrible oppressions of the poor he never suggests anarchy, mad strikes, and personal rebellion. Jehovah will vindicate his own justice. He will lead the foreign invaders ; they will be his scourges.

But Isaiah is more constructive than destructive. Good rulers shall be restored, not from the nobles necessarily ; they shall be chosen for qualities, not for rank (xxxiii, 15). Surely our prophet better founds his ideal state on eternal principles of righteousness than any of the bomb-throwers and anarchists of to-day.

Consider one of these sermons by itself. Take the one embraced in chapters ii-v. Having some grievous charges to bring, he secures attention by a glowing picture of their future glory. It chimed in with all their national traditions. It was "manifest destiny" done into poetry and illumined with prophecy. Israel shall walk in the light of the Lord. But having gained attention, awakened enthusiasm, portrayed the ideal, he turns to the horribly sinful real. He particularizes the sins that ruin Jerusalem and make Judah to fall. The time hastens when perfumes shall be stinks, all daintiness coarseness, and elegantly curled hair baldness. A slave's brand-mark shall be on Helen's beauty. Instead of having throngs of lovers there shall be such a scarcity of men after the wars and disasters that seven women shall renounce all claim to support and clothing, so be that they may bear the name of one man as his wife (iv, 1). But out of this horrible picture of desolation springs the branch of the Lord beautiful and glorious (iv, 2-6).

But he is not done yet. He is to make one more application of judicial cantury. But first he must win attention again. So he says, "Now I will sing to my well-beloved a song touching a vineyard." Love chose a sunny site on a horn of a hill, fenced it, mellowed it, dug out stones, chose choicest vines, in full expectation built the tower, to be seen afar ; made the wine presses and the vats ready for the sweet

wines. And lo, wild grapes, all stones and skins. O, my hearers, what will the lover do? Dig it up? Let in the wild boars? Send in the fire? "Yes, yes," they answer hotly. Swiftly comes the application: "O, my hearers, *you* are the choice vine of Jehovah, Judea is the vineyard" (v, 7).

Thence to the end of the sermon and chapter the terrible woes are poured in like hot shot.

Characterization. Isaiah is the early evangelist. No spirit can be more regnant, no theme more lofty. He is an artist in words. He brought the Hebrew language to its highest development. He never uses a word too many nor too few. He deftly chooses symbols according to thought. There is ever a charm of discourse, a beauty of eloquence, and a clarity of meaning. (He is a poet in ideas and an enamored architect in embodying them.) No wonder the scholars of the world are absorbed in the study of his pages.

Besides, the predictions are so exact and minute in their details, and so perfectly fulfilled, that no sagacity of statesmanship could foresee, no happy guess anticipate. A real inspiration from infinite knowledge is the easiest solution.

The Consecutive Sense. In the year that King Uzziah died Isaiah saw the Lord on a throne high and lifted up, was convicted of having unclean lips and dwelling among a people like himself, but was symbolically and actually fire-cleansed and made ready to go and speak for God. He needed the greatest preparation and endowment, for he should speak without instructing, warn without saving, because of the hardness of their hearts. Whether this was the first preparation or a subsequent one for a greater and more awful revelation we do not know.

The children of Israel, more stupid than ox or ass, would not know or even consider. They were laden with iniquity, provoked God to anger, had been smitten all over, but were neither reformed nor warned. Their cities were burned, their country desolate, themselves covered with putrefying

sores. Their religious observances were an abomination because their hands were full of blood. God will make all their strength as tow and their works as a spark, both put out in a flash.

But even in this sad stupidity of backsliding the Messianic promise brightly glows. The mountain of the Lord's house shall be established, all nations flow unto it, and Christ shall draw all men. Many missionaries shall teach the ways of the Lord till the nations shall learn war no more. At the first (chapters ii and iii) there is sunrise out of night. At the last it broadens into every kind of perfect day.

Between this wicked present and the perfect future come many judgments and punishments and deliverances of Israel by means of surrounding nations.

The pleasant vineyard on a very fruitful hill, tended with love, looked to with hope, till infinite care and love could do nothing more for it, brings forth only wild grapes. Take away the hedge, let in the wild beasts, stop the tillage and the rain. Woe to great land monopolists (v, 8), to wine drinkers (11), to the willfully ignorant. They that draw iniquity with cords shall do it with great ropes. Woe to reversers of right and wrong (20), to the self-conceited (21), to public dissoluteness (22).

The time of clemency is past, mercy withdraws, wrath rises, the hand of punishment is uplifted. Call in the foreign executioners, swift, sure, sleepless. Their arrows are sharp, bows bent, they roar like the sea bursting in on them.

The light is darkened in the very heavens. But immediately appears the promise of Immanuel born of the virgin. In every dark hour this is a source of immeasurable joy. It runs throughout the entire book. It is a triumphant pæan of the conquering Redeemer, though at times can be heard the wail of stricken nations.

In the midst of this sublime flow of prophecy comes that divine invitation of universal compass (chap. lv, 1) : "Ho,

every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." The rock is smitten, the manna has fallen, and all the world is invited to the feast. It is only the One who has given abundant air and infinite sunlight who could make so broad an invitation.

This invitation is to be as widely accepted as given. It never has been yet. Chapter lx has never been fulfilled. It has had many partial fulfillments, but larger, wider fulfillments are to come. Judgment from the human nature as displayed in the past could not infer such acceptance. Only inspiration can affirm it. One view of the possibility of such acceptance fills one with a burning desire to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives and the acceptable year of the Lord.

One almost forgets the wails of sinful and stricken nations in the loud triumphs of victory that fill earth and heaven.

Great Passages. Musicians will play for hours the most intricate and difficult passages without the written notes. Singers step and leap along the most undulating paths without a stumble. Every minister should know at least fifty hymns and as many great passages in the word of God. The one just given is one of them. The memorization of such great expressions of thought incredibly enriches and exalts one's vocabulary. It gives one words that God is pledged to so fill with power that they shall not return void (lv, 11). There is no such promise behind our words.

There is no such depicting of the stupidity and folly of sin as chapter i.

Learn the effect of coming into the presence of God (vi). The first effects are amazement at the glory of God, conviction of sin, and then purity and lifelong power.

Messianic Predictions. Draw a scarlet line alongside of the predictions of the Messiah till they can be read or recited continuously. One of the most impressive sermons I

ever heard was made up of nothing but God's assertions about his Messiah. See vii, 14 ; ix, 6 ; xi, 1 ; liii, lxi. There are forty references, some of them being whole chapters, to the future of the nations and the person of the Messiah. By help of the references see the exact fulfillment of the prediction concerning the Messiah in the New Testament. Isaiah's conceptions of Christ are as follows : " He is a scion of David springing from his family. Often it had fallen into a very low estate, but, being also of a divine nature, shall, at first in holiness, proclaim the divine doctrine as a prophet filled with the Spirit, develop the law in truth, and render it the animating principle of national life ; he shall as high priest by his vicarious suffering and death remove the guilt of his nation and of other nations, and finally rule as a mighty king, not only over the covenant people, but over all nations of the earth who will subject themselves to his peaceful scepter, not by violent compulsion, but by love. He will make both the moral and physical consequences of sin to cease. The whole earth shall be filled with the knowledge of the Lord ; all enmity, hatred, and destruction shall be removed, even from the brute creation."

The first part is directed to the whole people, and therefore the glory of their Messiah is dwelt upon. Hence he can put his kingdom, however mean and lowly now, above all kingdoms, however powerful.

The second part is addressed more particularly to the elect, and therefore the Messiah is more represented as a teacher divine and a high priest.

Righteousness is preached through the blood of the Son of God, who bears our sorrows, sicknesses, and sins.

Thus the Messianic revelation grows more dear to every age and dispensation—to Adam, Noah, Abraham, Moses, Isaiah. Though some seem obscure, all become clear in the light of fulfillment by Christ and application by him and his disciples.

Mark your Bible. I find that I have put sixty-eight

marks, of special signification to me, into chapter lx, in my own Bible. It has put a thousand into my thought; lv is as rich. It is an utter amazement that Isaiah here discerns a mode of salvation utterly at variance with the elaborate and costly sacrifices of his times. To us who always have heard of a free salvation it sounds natural, but to the Jews it must have sounded blasphemous.

The reason why Christians who seek God daily are in darkness, and also the way into God's noonday, is plainly given (lviii). Physicians of souls should apply God's remedies. Every man who labors for millennial glories should make his soul strong by chapter lx. Gather a handful, nay, rather a heartful, of jewels of speech. Can a mother forget her sucking child? Who are those peoples that fly as a cloud and as doves to their windows? Lift ye up a banner upon the high mountain. Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem.

Read chapters liii, liv, and lv, as a continuous revelation.

It is Christ's purchase-price for man, paid with grief and pain extreme; then the priceless comfort given to the desolate widowhood of his people; then the measureless outbreak of blessing for the whole world. Why were these expressions, matchless in all other literature, written two thousand six hundred years ago? Eyes that have seen God can see everything afterward.

The Object of these Prophecies. This "was to announce the whole great period of salvation that begins with the deliverance out of exile and reaches to the end of time." The point of time in so vast a vision is not always easily ascertainable. The seer may be looking backward or forward, or all things may seem present.

ANALYSIS OF THE BOOK.

I. Chapters i-vi. A threefold introduction. Through these three gates we successively enter the majestic structure.

2. Chapters vii-xxxvii. Prophecies pertaining to the Assyrian period, with subordinate allusions to half a dozen nations threatened by Assyria, the last two chapters making fit conclusion.

3. Chapters xxxviii-lxvi. Prophecies pertaining to the Babylonian period, the first two chapters making fit introduction.

I. A THREEFOLD INTRODUCTION (chaps. i-vi.)

(6) FIRST INTRODUCTION. Chapter i. The title, verse 1. The mournful present (2-9).

2. **Hath spoken**, speaks ; used thirty-five times. Inspiration asserted.

7. **Overthrown**, as a Sodom of strangers.

The means of securing a better future (10-20), not by outward sacrifices (10-15), but by repentance, obedience, charity. Spiritual life to be found independent of the sacrifices of beasts.

11. **Your sacrifices**, not mine. Feigned piety is double iniquity.

12. **Tread**, trample.

13. **Iniquity**, better read, a grief to God.

17. **Relieve**, righten the oppressed.

SECOND INTRODUCTION. Chapters ii-v. Israel in the light of future glory. This surveys the present and remotest future. Probably written when the whole book was compiled.

§ 1. Prophetic lamp (quoted from Micah) 2-4.

3. The right law of God shall come from Zion, all strifes of the nations seeking to know this law shall be decided by it. Then wars cease and the making of weapons comes to an end.

4. **Rebuke**, award sentences. **Pruning hooks**, scythes. The tendency of Christianity is decidedly to peace. It is to completely triumph.

§ 2. Things falsely eminent to be abased (5-11).

6. **Forsaken**, repudiated. **Please**, make covenant with.

§ 3. God's judgment on things falsely eminent (12-21).

§ 4. Chapter iii. Judgment against godless men (22-iii, 15).

§ 5. Judgment against godless women (16-iv, 1).

16. **Wanton**, deceiving with their eyes. **Mincing**, tripping nicely.

17. **Discover**, uncover, make naked.

18. **Cauls**, networks.

Is there any more vigorous writing in any literature?

§ 6. Second prophetic lamp (iv, 2-v, 30).

THIRD INTRODUCTION. Chapter vi. This is unapproachably grand in conception and expression. Compare the puerile, lustful, and wicked appearances of heathen gods. All orders of being joined in one work after one plan. Revelation of God convicts of sin. Salvation means cleansing. The altar is the means. The call to service is divine. Angelic ministering.

3. His glory is the fullness or completeness of the whole earth.

9, 10. Cited five times in the New Testament.

13. From utter desolation a remnant is left. **Eaten**, grazed, as a field by cattle. Seventeen hundred years have fulfilled this promise of persistent vitality.

II. PART FIRST (chaps. vii-xxxix).

I. FIRST SUBDIVISION (CHAPS. VII-XII).

Israel's relation to Assyria, the representative of the world-power in general, described in its ruinous beginning and its blessed end.

A.—The prophetic perspective of the time of Ahaz (chaps. vii, 1-ix, 6).

1. The prophecy of Immanuel the son of a virgin (chap. vii, 1-25).

2. Isaiah giving the whole nation a sign by the birth of his son Maher-shalal-hash-baz (chap. viii, 1-4).

3. Additions:

a. The despisers of Shiloah shall be punished by the waters of the Euphrates (chap. viii, 5-8).

b. Threatening call to those that conspire against Judah, and to those that fear the conspirators (chap. viii, 9-15).

c. The testament of the prophet to his disciples (chaps. viii, 16-ix, 6).

B.—Threatening of judgment to be accomplished by Assyria, directed against the Israel of the Ten Tribes (chaps. ix, 7-x, 4).

C.—Assyria's destruction Israel's salvation (chaps. x, 5-xii, 6).

1. Woe against Assyria (chap. x, 5-19).
2. Israel's redemption from Assyria (chap. x, 20-34).
3. Israel's redemption in relation to the Messiah (chaps. xi, 1-xii, 6).

2. SECOND SUBDIVISION (CHAPS. XIII-XXVII).

The prophecies against foreign nations.

A.—The discourses against individual nations (chaps. xiii-xxiii).

1. The first prophecy against Babylon (chaps. xiii, 1-xiv, 23).
2. Prophecy against Assyria (chap. xiv, 24-27).
3. Against Philistia (chap. xiv, 28-32).
4. Against Moab (chaps. xv, xvi).
5. Against and for Damascus and Ephraim (chap. xvii).
6. Ethiopia now and then again (chap. xvii).
7. Egypt now and then again (chaps. xix, xx).
8. The *libellus emblematicus*, containing the second prophecy against Babylon, then prophecies against Edom, Arabia, Jerusalem, and the chamberlain Shebna (chaps. xxi, xxii).
9. Prophecy against and for Tyre (chap. xxiii).

B.—The *finale* of the prophecies against the nations : the *libellus apocalypticus* (chaps. xxiv-xxvii).

3. THIRD SUBDIVISION (CHAPS. XXVIII-XXXIII).

Relation of Israel to Assyria in the time of King Hezekiah.

4. FOURTH SUBDIVISION (CHAPS. XXXIV, XXXV).

The *finale* of Part First.

5. FIFTH SUBDIVISION (CHAPS. XXXVI-XXXIX).

Historical pieces, containing the conclusion of the Assyrian and the preparation for the Babylon period.

III. PART SECOND (chaps. xl-lxvi).

The entire future of salvation, beginning with the redemption from the Babylonian exile, concluding with the creation of a new heaven and a new earth.

A.—CYRUS (chaps. xl–xlviii).

1. *First Discourse.* The Prologue, the objective and subjective basis of redemption (chap. xl).
2. *Second Discourse.* First appearance of the Redeemer from the East, and of the servant of the Jehovah, and also the first and second use of the prophecy relating to this in proof of the divinity of Jehovah (chap. xli).
3. *Third Discourse.* The third chief figure: The personal servant of Jehovah in the contrasted features of his appearance (chap. xlii).
4. *Fourth Discourse.* Redemption or salvation in its entire compass (chaps. xliii, 1–xliv, 5).
5. *Fifth Discourse.* Prophecy as a proof of divinity comes to the front and culminates in the name of Cyrus (chap. xlv, 6–28).
6. *Sixth Discourse.* The culminating point of the prophecy: Cyrus and the effect of his appearance (chap. xlv).
7. *Seventh Discourse.* The fall of the Babylonian gods, and the gain to Israel's knowledge of God that will be derived therefrom (chap. xlvi).
8. *Eighth Discourse.* The well-deserved and inevitable overthrow of Babylon (chap. xlvii).
9. *Ninth Discourse.* Recapitulation and conclusion (chap. xlviii).

B.—THE PERSONAL SERVANT OF JEHOVAH (chaps. xlix–lvii).

1. *First Discourse.* Parallel between the servant of Jehovah and Zion. Both have a small beginning and a great end (chap. xlix).
2. *Second Discourse.* The connection between the guilt of Israel and the sufferings of the servant, and the liberation of the former through faith in the latter (chap. l).
3. *Third Discourse.* The final redemption of Israel. A dialogue between the servant of Jehovah who enters as if veiled, Israel, Jehovah himself, and the prophet (chap. li).
4. *Fourth Discourse.* The restoration of the city of Jerusalem (chap. lii, 1–12).
5. *Fifth Discourse.* Golgotha and Scheblimini (*sit thou on my right hand*), (chaps. lii, 13–liii, 12).
6. *Sixth Discourse.* The new salvation (chap. liv).
7. *Seventh Discourse.* The new way of appropriating salvation (chap. lv).

8. *Eighth Discourse.* The moral, social, and physical fruits of the new way of salvation (chap. lvi, 1-9).
9. *Ninth Discourse.* A look at the mournful present, which will not, however, hinder the coming of the glorious future (chaps. lvi, 10-lvii, 21).

C.—THE NEW CREATURE (chaps. lviii-lxvi).

1. *First Discourse.* Bridge from the present to the future; from preaching repentance to preaching glory (chaps. lviii, lix).
2. *Second Discourse.* The rising of the heavenly sun of life upon Jerusalem, and the new personal and natural life conditioned thereby (chap. lx).
3. *Third Discourse.* The personal center of the revelation of salvation (chaps. lxi-lxiii, 6).
4. *Fourth Discourse.* The prophet in spirit puts himself in the place of the exiled Church and bears its cause in prayer before the LORD (chaps. lxiii, 7-lxiv, 11).
5. *Fifth Discourse.* The death and life-bringing end-period (chaps. lxx, lxvi).

The above are the divisions and designations thereof by Lange, to which should be added hundreds of thoughts and notes by each student. The division of Delitzsch may be found in Whedon. Even so simple a thing as the Constitution of the United States, written in our day, cannot be certainly mastered and understood even with great study of contemporary documents and the commentaries of great expounders.

The end of all Scripture study is to know the mind of God. This is not easy. The difficulties come largely from our inability to grasp things that are as high above our thoughts as the heavens are above the earth. God's thought in astronomy requires the labor of millennia for man to get glimpses of some of the first fundamentals. We have this world within reach. Records of its history are written in the rocks; but who can read them? Who even perfectly reads the records of the flowers that creatively bloom under his very eyes? God has embodied his plans for men in the lives of a

hundred nations, and even written them out in the Bible. But who reads history as the outworking of the plans of God? He has plainly told us our duty, and what is expected of us. But who a hundred and fifty years ago even faintly fancied that we were really to go into all the earth and disciple every creature?

Prophecies have many and enlarging fulfillments. Many are not finally fulfilled yet. They can be understood only in the light of events. What wonder that we have not yet grasped all the thought of God? But "Blessed is he that readeth the words of this book." The blessing is not only for him that understandeth, but also to him that readeth. It ministereth to faith, to hope of yet larger revelations, and to largeness of soul by associating with the infinite. A child gets more out of the loving effects of its teaching mother than out of the book. Even the angels bend as a student over a book, desiring to look into these things. "The commandment of the Lord is pure, enlightening the eyes, making wise the simple, converting the soul. . . . More to be desired than gold, yea, than much fine gold, and in keeping of them is great reward." "Open thou mine eyes, that I may behold wondrous things out of thy law." AMEN.

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